

*For the Boston Recorder.*

On this obvious principle we rest our argument for combined and vigorous effort—for liberal and enlarged contribution to the assistance of the feeble part of the strong—and for untiring sympathy with those who are called to endure the spoiling of their goods for Christ's sake.

The church whose case is before us—and churches in like circumstances, *must be built up*—for the benefit of the present and of future generations—for the salvation of individuals—for the protection and glory of the church at large—and for the inauguration of the Millennium. And their up-building is at once the privilege and duty of the whole church.

We hope therefore, that while none shall withhold from the labor, many will give more earnest heed

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service of his Lord. 'To duty,' must be our in the Providence of God, this is clearly the our Saviour. 'To duty,' 'To duty,' 'Christians here,' will be echoed from ever until the Captain of our Salvation has all his foes; and this world yields voluntary to our Emmanuel. G.

(a) The writer has witnessed the effects of both in his intercourse with Sabbath Schools. In both Sisson, and Dudley, the pastors taught such of the better churches and others, as were induced to

I found I could be reckoned in that "class" with any material change in my religious opinions. Here I honestly and soberly declare, that the real names were assumed at different times as a disguise—as convenience, or interest might require. And I now regard these several schemes as essentially the same. I have been intimate with men of the ranks of society belonging to these religious persuasions, and I have found their sentiments substantially the same relative to the fundamental in religion—none of them, so far as I could discerning the Bible as decisive authority in re-

any original plan, received, we believe, some motion from the counsel of the Rev. JOSEPH P. who acted for a short time with his esteemed and provisionally co-consent, and did not retire without having obtained the consent of the late Rev. JOSEPH to undertake the office. All parties, however were ever ready to disclaim any merit in founding the Institution, which, in its dimensions and resources far exceeded all their anticipations and so they then to recognize a Divine hand, as well in its origin as in its progress, and to say, "Not unto us."

instruction, as well as for gaining a knowledge of the world, which is becoming more and more prevalent in the chief towns. But they are thrown more and more into the way of temptation, they free more and more in and in point of moral character, if they be true to the pre-eminence, it may be in favor of the Colored Negroes.\*

Our Free persons of Color, are, generally speaking, in a deplorably ignorant and degraded state. Although in the chief towns, not only in the slave, but also in the Free States, testify to the truth of this assertion.

And beside all this, this tendency of these writings which have their wider circulation among the Free People of Color, is to prejudice this class of our population against the whites, and to widen the difference between them, already made wide enough by nature and by circumstances—an object unworthy the friend and the cause of the oppressed. No good can come of it, but great deal of evil. This is not the right way to open

[From the New Hampshire Observer.]

assumed the name of *Unitarian*, for two reasons—one was, that it exposed me to less odium—this I found I could be reckoned in that class was of any material change in my religious opinions. Here I honestly and soberly declare, that these several names were assumed at different times and in different disguises—as convenience, or interest might require. And I now regard these several schemes as essentially the same. I have been intimate with men of the ranks of society belonging to these religious institutions, and I have found their sentiments substantially the same relative to the fundamental principles in religion—none of them, so far as I could discern, receiving the Bible as decisive authority in religion.

**VIEW OF SLAVERY.**

flower remark, not to pass as truly patriotic, they are of course, more intelligent than Caucasians, and enjoy greater advantages for religious instruction, as well as for gaining a knowledge of letters, which is becoming more or less prevalent in our chief towns. But they are thrown more fully in the way of temptation, they freely yield to it and in point of moral character, if there be no pre-eminence, it may be in favor of the Caucasian Negroes.\*

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if the result of their circulation amongst ignorant minds would not directly, if not speedily tend to revolutionize the country and government, as from the nature of our country and constitution, cannot possibly be successful, if which would result in the increase of misery to the vast people whom they were intended to benefit.

And seeing all this, the beneficence of those writings which have their object the circulation among the Free People of Color, is to prejudice this class of our population against the whites, and to widen the difference between them, already made wide enough by the laws and by the circumstances—an object unworthy the friend and the cause of the oppressed, and one which will result in the ruin of one or the other class. No good can come of it, but great deal of evil. This is not the right way to open











